

Rare Books  
G-47  
P9345  
v. 19:1  
copy 5

R P 2

# **The Princeton Seminary Bulletin**

**VOLUME XIX**

**MAY, 1925**

**NUMBER 1**

---

**Commencement Number**

**Address by the Rev. Roy E. Vale, D.D.**

**"Ambassadors in Three Courts"**

**Fellowships and Prizes**

**Alumni Notes**



Digitized by the Internet Archive  
in 2017 with funding from  
Princeton Theological Seminary Library

# The Princeton Seminary Bulletin

Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church  
*Entered as second class matter, May 1, 1907, at the post office at Princeton, N. J.,  
under the Act of Congress of July 16, 1894.*

---

Vol. XIX

PRINCETON, N. J., May, 1925

No. 1

---

## The One Hundred and Thirteenth Commencement

Another Seminary year came to the close with the exercises of the One Hundred and Thirteenth Annual Commencement, held on Tuesday, May the twelfth. On the Sunday preceding, May tenth, the baccalaureate sermon was preached by President J. Ross Stevenson, D. D., LL.D., and the Lord's Supper was observed. In the evening, at a union service of the First and Second Presbyterian Churches and of the Seminary, in the Second Presbyterian Church, the Rev. John T. Reeve, D. D., '00, preached, and the Seminary Chorus, under the leadership of the Rev. Finley D. Jenkins, of the Department of Systematic Theology, provided a choral service.

The Board of Directors had their usual Spring Meeting on Monday. On Monday afternoon President and Mrs. Stevenson held a reception at "Springdale" for the graduating class, returning alumni and friends of the Seminary. On Monday evening the reunion classes held class dinners and the several Seminary clubs had dinners for their alumni.

The commencement exercises on Tuesday morning were held in the First Presbyterian Church. In the absence of the President of the Board of Directors, the Rev. Maitland Alexander, D. D., the Vice President, the Rev. John B. Laird, D. D., presided. The Rev. Clarence E. Macartney, D. D., Moderator of the General Assembly, of the class of 1905, offered the prayer. The commencement address was delivered by the Rev. Roy E. Vale, D. D., '12, pastor of the First Presbyterian Church of Oak Park, Illinois. The address appears on another page of this issue of the Bulletin. After the announcement of Fellowships and Prizes and the conferring of degrees of Th.B. and Th.M. on the candidates named elsewhere in this issue, President Stevenson dismissed the graduates with warm-hearted words of counsel and encouragement. Both at this service and at the alumni meeting in connection with the luncheon, the Seminary Chorus contributed to the enjoyment and profit of the occasions.

The largest number of alumni that has ever gathered at a commencement season, partook of the alumni luncheon in Stuart Hall. The Rev. Charles L. Candee, D. D., '98, President of the Alumni Association, presided and introduced as speakers the Rev. Walter C. Erdman, '02, of Korea, as representative of the alumni on the foreign field; Professor Charles R. Erdman, D. D., '91, as Treasurer of the Alumni Association, who gave his usual well-received report on the financial responsibilities of the treasurership, and the Rev. Robert M. Russell, '15, who made his report as Secretary of the Association. The nominations and

elections of officers for the coming year were as follows: President, John T. Reeve, D. D., '00; Vice President, W. P. Finney, D. D., '86; Treasurer, Charles R. Erdman, D. D., '91; Secretary, Robert M. Russell, '15; additional members of the Executive Committee, James L. McKee, D. D., '86; Robert Gailey, D. D., '96; Robert Hugh Morris, D. D., '06; H. F. Wilkie, '16. Dr. Candee introduced the new President who made the closing address.

A resolution was passed committing to the Executive Committee of the Alumni Association the proposal that there be held in the Autumn a special day of prayer and conference in the interests of the Seminary.

## Fellowships, Prizes and Degrees

Fellowships and Prizes were conferred at Commencement as follows:

The George S. Green Fellowship in Old Testament Literature to Jarvis Scobey Morris.

The Alumni Fellowship in New Testament and the Archibald Robertson Scholarship to Samuel Vogt Gapp.

The William Henry Green Fellowship in Biblical Theology to Edward Johann Masselink.

The Gelston-Winthrop Fellowship in Church History to Lloyd George Ice.

The Gelston-Winthrop Fellowship in Apologetics to Earl Dubbel.

The Gelston-Winthrop Fellowship in Systematic Theology to John Jacob DeWaard.

The First Scribner Prize in New Testament Literature to Samuel Vogt Gapp.

The Hugh Davies Prize in Homiletics to Woodbridge Odlin Johnson, Jr.

The First Robert L. Maitland Prize in New Testament Exegesis to William James Grier.

The Mutchmore Scholarship was awarded by the Board of Christian Education of the Presbyterian Church to Warren Scott Reeve.

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Jay Hartzell Arnold  
Herbert Nelson Baird  
Elbert Lansing Bennett  
Guy Arthur Bensinger  
Walter Stanley Boyer  
Raymond Irving Brahmans  
Robert McVey Campbell  
James Cannon, III  
Aubrey Reherd Coffman  
John Paul Cotton  
John Jacob DeWaard  
Earl Dubbel  
Samuel Vogt Gapp  
Emerson Grabill Hangen  
Lloyd George Ice  
Milo Fisher Jamison  
Woodbridge Odlin Johnson, Jr.  
John R. Kempers  
George Franklin Kerchner, Jr.  
William Thomas Magill  
Edward Johann Masselink  
Charles Porter Melcher  
John McMillan Minich  
Thomas Harvel Mitchell  
Barney Newton Morgan  
Jarvis Scobey Morris  
William Darst Newhouse  
Merritt Dewey Newton  
Lark-June George Paik  
Marshall Sproul Pinkerton  
Warren Scott Reeve  
Edwin M. Rhoad  
Joseph Anderson Schofield, Jr.  
Hardigg Sexton  
Charles Newton Sharp, Jr.  
Benjamin Burnis Shipman  
Wilbur James Thrush  
Doyle Donovan Warner  
Theodore Cuyler Young

The degree of Master of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent, and the degree of Th. B., or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

William Martin Alwynse  
Howard E. Anderson  
Peter J. Boehr  
Alexander Bojthe  
Edwin Ray Cameron  
James Cannon, III  
Anthony White Dick  
Fred Wilson Druckenmiller  
John M. Dykstra  
Paul Livingston Grier  
Finley McCorvey Grissett  
Yoshio Hanabusa  
Oren Holtrop  
Marshall Mason Knappen  
Albert French Lutley  
John K. Lynn  
Edward Johann Masselink  
Carl Walker McMurray  
Henry Albert Poppen  
James Manning Potts  
David Bevier Van Dyck  
Ezekiel Deyo Van Dyck  
Bela Vasady  
Cornelius Van Til  
Herbert Henry Wernecke  
Thomas Duke Williams

## Ambassadors in Three Courts

BY THE REV. ROY E. VALE, D. D.

Brethren of the Graduating Class and of the Post-graduating Class:

For each of you this is one of the highest hours of life. Your ordination and your marriage, if you should be so fortunate, will be times never to be forgotten. With them ranks this hour, from which you go forth bearing Princeton's accolade.

One would wish, therefore, to leave with

you a word that will not cease to thrill anywhere across the years. The word which the greatest preacher of the line used of your work carries that thrill. You are Ambassadors—Ambassadors of Christ, than which there is no higher honor.

Your embassy is to be exercised in three great courts of humanity—the courts where destiny is determined:

### *I. The first is the Court of the Conscience.*

Dostoevsky tells of one who at forty had exhausted all licentious pleasure and was dissatisfied. "He discovered, greatly to his surprise, that there were things at which in his heart he could not laugh." This is Dostoevsky's way to tell us that Conscience was holding court in this man's life.

This is true of all men. There are some languages and dialects which have no word for home, or parent or family affection, as we know those terms. There is no known language without the word "I ought." The sense of duty lives intuitive in the human breast.

However, there is a distinction that must be remembered. Conscience itself merely tells us that there is a right and wrong. It does not say what are the right and wrong. It must be directed and trained. Your embassy at this court is to represent to it what is right and why, and to impress that right upon it.

It is a glorious thing to represent Christ in this court. When men become convinced of duty they have a binding constraint that will carry them across the world. Because of such a constraint—the feeling "I ought"—most, if not all of you, are entering upon the ministry. It is in the Court of the Conscience that you may find the beginning of every other high crusade.

It is here, accordingly, that we find heroism lighting its torch. The deeds and lives of lasting glory have usually won their fame not consciously but in following the path of duty. Preach the glory of duty faithfully performed, and you will start the flame in many a heart.

Do you recall Lord Tennyson's story of "The Revenge," a ballad of the English fleet, from 1591? It relates that Sir Richard Grenville and Lord Howard in the Azores were surprised by a Spanish armada of fifty-three ships. Lord Howard, a brave but wary commander, made his escape with five ships of war. Sir Richard remained to bring to his



ship, the "Revenge," more than ninety of his men who were lying sick ashore, and found himself in his one little vessel surrounded by the Spanish fleet. The battle began!

"And the sun went down, and the stars came  
out far over the summer sea,  
But never a moment ceased the fight of the one  
and the fifty-three.  
Ship after ship, the whole night long, their  
high galleons came,  
Ship after ship, the whole night long, with  
her battle thunder and flame;  
Ship after ship, the whole night long, drew  
back with her dead and her shame."

At last the Revenge lay shattered in the midst of a shattered ring of foes, and Sir Richard cried:

"Sink me the ship, Master Gunner—sink her,  
split her in twain!  
Fall into the hands of God, not into the hands  
of Spain!"  
And the gunner said, 'Ay, ay,' but the seamen  
made reply:  
'We have wives, we have wives, and the Lord  
hath spared our lives.  
We will make the Spaniards promise, if we  
yield to let us go;  
We shall live to fight again and to strike another blow.'  
And the lion lay there dying, and they yielded  
to the foe.  
And the stately Spanish men to their flagship  
bore him then,  
Where they laid him by the mast, old Sir  
Richard caught at last,  
And they praised him to his face with their  
courtly foreign grace;  
But he rose upon their decks and he cried:  
'I have fought for Queen and Faith like a  
valiant man and true;  
I have only done my duty as a man is bound  
to do:  
With a joyful spirit I, Sir Richard Grenville,  
die!'—  
And he fell upon their decks, and he died."

What a thrill there is to a story like that! No wonder the word "duty" rings its way across Anglo-Saxon history!

As Ambassadors of Jesus Christ proclaim

in the Court of Conscience what duty really is, and the glory of performing it. You will hearten men and women for the routine and humble toil of every day. You will show them the halo on daily obligation. You will prepare them for the great emergencies. You will call forth the hidden things that make heroes and heroines.

II. *Again, you are to be Ambassadors in the Court of the Intellect.*

No man could long retain real respect in Washington, no matter from what nation he might be accredited, unless he should prove himself master of his diplomatic business. This is true in every world capital.

It is no less true in the city of Mansoul. If you are to be a real leader of men you must command their intellectual respect. They must be convinced that you thoroughly know the matters you represent, and that you possess not only earnestness but judgment and sanity in your embassy.

Recognition of this intellectual necessity has led the Presbyterian Church from its beginning to demand severe training of its ministers. You will need to keep yourselves under mental discipline throughout your ministry, and for at least two reasons:

One is the vastness of the dominion you represent. Dr. Jowett said in his day: "We must preach upon the great texts of Scripture . . . the tremendous passages whose vastness almost terrifies us as we approach them." We are ambassadors with the authority of a uniquely inspired Book, the only infallible rule of faith and practice. We speak to represent the Eternal Word, Who was in the beginning with God and Himself was God; Who in the fullness of time took to Himself a true body and a reasonable soul, being born of a virgin and becoming bone of our bone and flesh of our flesh; Who by the hands of men was crucified and slain, that we by His dying might have life; Who with the body with which He hung on the Cross, rose from His bed in the sepulchre; Who ascended into Heaven, leaving the promise of His coming again and His Spirit's presence with us. We speak to men who have eternity set in their hearts, to bring them face to face with Him Who is their only certain Hope. We speak to people who have sorrow and heartbreak, and of Him Who gives abiding peace. We speak to human beings who are

stained and dazed with sin, to tell of Him Who is mighty to save. Surely, with such majestic themes we must think and speak both with earnestness and with that accuracy that only severe preparation can afford.

The other reason for continuous mental discipline is found in the people to whom we speak.

A book on "The Ethics of Capitalism" was written two years ago by a business man, Mr. Judson G. Rosebush. He was graduated from a college in New York State, spent one year each at the University of Pennsylvania, Cornell University, and the University of Wisconsin, doing post-graduate work in History and Economics. For seven years he taught Economics in a Wisconsin college. Fourteen years ago he went into business. At the time of writing his book he was president of two paper companies, vice-president of two, and treasurer and general manager of another; president of one timber company; secretary in one lumber company, and treasurer of another; director in one water-power company and treasurer of another; director of five country banks and one city bank; founder and treasurer of the largest developed cattle ranch in upper Michigan; Sunday School superintendent, trustee of two colleges and a member of the International Committee of the Y. M. C. A.!

How would you fancy having to preach to such a man! Well, do not be disturbed. He was fore-ordained to be a Methodist!

But you will have some such men among your hearers. Also, they will be among your most kindly critics, if you bring the fruits of continued study.

Practically, every Church has members both of broad and of very limited education. It is our business to reach them all with the Mind of Christ. Some of them with the least school training outstrip the others in their knowledge of God's Word. In your congregation also will be those who believe in theistic evolution; others who are, in philosophy, at least, materialistic evolutionists; and others who do not accept evolution in any form. It will be your necessity to effect intellectual contact, so far as possible, with all these people. The task is not impossible. One of our most distinguished and conservative Presbyterian ministers relates that some time after coming to his first experience in a city Church, dissatisfaction fell

as a black mantle upon his soul. He felt that his preaching was not gripping the people. He confided in one of his officers, a lawyer, who said: "Your difficulty, I think, is that you assume we believe many things we do not believe at all, and that assumption leads you to begin your preaching without a real contact with our minds." That minister wrestled then both for a living faith and for a vital contact with the minds of his hearers. He won them both. It was at the price almost of blood, but the result was worth the price.

Some of you gentlemen will go to foreign mission fields. There also you will have respect to the mental calibre and inheritance of your prospective converts. For you will recall that while the ancestors of our white race were swaying under the rude rites of the Druid priests beneath the oak and the mistletoe, the men of India were possessed of a high philosophy and the men of China were heeding the lofty ethics of Confucius.

Wherever we go we are to be ambassadors at the Court of the Intellect. Into the places where men are doing their thinking in Science, Education, Philosophy, Industry, Commerce, Home-making and Politics, we are to bring the Mind of Christ. For we are to endeavor to "cast down imaginations . . . and to bring into captive every thought to the obedience of Christ."

III. It is not enough, however, to move the Conscience and the Intellect. *We are to be Ambassadors at the Court of the Heart.*

Of a certain great philosopher the inquiry was made: "If you could ask one question of the Sphinx and have it answered, what would it be?" He replied: "If I might ask but one question and have it surely answered it would be this, 'Is the Universe friendly?'" That is to say is there behind this vast brute Universe that we see Someone who cares for us?

For so the heart of man calls out for satisfaction. "My heart and my flesh cry out for the living God." You have only to study the faces of people on the crowded ways of life to perceive their need for something to reach the heart.

Many experienced preachers have testified that one should never preach without having in the sermon a passage of comfort for breaking hearts. Heartbreak will always be in your congregation; therefore, always be an ambassador of comfort to the heart.

But this embassy applies not alone to your preaching. Mr. Walter Hines Page, whose remarkable work as our ambassador to England during the Great War, this generation, at least, can never forget, stated that his most effective work was not done through the formal channels and on diplomatic occasions of state; but that his personal social contacts were by far his most valuable means of influence. By the same token, if we preachers would reach the hearts of the people we serve, we must cultivate the personal touch. Be your parish foreign mission, home mission, or self-supporting; be it country or city; be it numerically small or large, your people will have the same heart-craving for a personal ministry and you will each be charged with being a personal ambassador to the individual. Do not be surprised at finding it one of the happiest features of your work.

It is not sufficient, however, to say that in preaching or pastoral work we are to be Ambassadors to the Heart. To whom shall we endeavor to tie those hearts? Sometimes a man seems bent on winning people to himself, and the pain he causes other ministers, his successors or predecessors, is less than nothing to him. Such a man is a most melancholy spectacle.

Phillips Brooks reminded us that one never should close a sermon without leaving the people face to face with Christ. Let us go still farther and say that in closing his ministry in any field a man should leave the people nowhere else than face to face with Christ. For we are ambassadors not of ourselves but of Christ and we are to preach "not ourselves but Christ Jesus the Lord." When in any field the last sermon has been preached, the last hymn announced and the last benediction given by any of us, may the finest memory be that the disciples were glad because they saw the Lord. So, and only so, will the Court of the Heart be satisfied.

In company with two other men some years ago I was shown through Mr. John Wanamaker's private art gallery, in the heart of his Philadelphia store. Many remarkable paintings were there. Finally we came to one room shaped like a chapel. On one side of it was the famous life-size painting by the Hungarian artist, Munkacsy, "Christ before Pilate." There stands the Son of God with hands bound.

Pilate, cold of face, sits on the judgment seat. A soldier using his spear as a bar, presses back the crowd. The rulers of the Jews stand near Pilate's seat with menace in their faces. A brutal wretch in the front of the crowd has both hands flung upward and his mouth wide open. One can almost hear the scream, "Crucify Him!" In the rear a woman is holding a little child that it may see. So perfect is the artist's work that the figures seem carved in marble and stone rather than painted on canvas.

Greatly moved, we turned across the Chapel from that scene to the companion painting by the same artist, "Christ on Calvary." There stand the three crosses with their tortured passengers. The executioner is carrying away his ladder. Beneath the Cross of Jesus the soldiers are gambling for His clothes. At His feet kneel the women, and the line depicting the averted face of His mother, expresses utter desolation. Beside her stands John, with both heartbreak and compassion on his face. The rulers and the scribes with cynical satisfaction are watching, while Peter is rushing wildly away after one look at the Lord he has denied. In the background the cloud of doom hangs over Jerusalem. High above all is the thorn-crowned Face of Christ, lifted to the sky, and from His agonized lips one seems to hear the cry, "My God, My God, why hast Thou forsaken Me?"

We looked long at the Crucified, and then, because it was a place that moved men to prayer, we knelt and one voiced the devotions of all. As we were passing out of the doorway one of those men, a preacher known on two continents, detained me, and for a long moment we stood looking back at the thorn-crowned face of Christ. No word was spoken as we went down the elevator together, but as we neared the street door he said with deep feeling: "Do you know why I stopped you up there? It was because something inside me seemed to say, 'How can we go away and leave Him alone?'" That one experience was enough to reveal the secret of that preacher's power.

May it be true of you, who are being graduated here today, and of us all, that in our life and work we shall never step away from Christ. Then shall we truly be His ambassadors and the work He has commissioned us to do will be accomplished.



## Plans of the Graduating Class

The members of the Senior Class of the Seminary and their plans after graduation are as follows:

- J. H. Arnold, plans indefinite.
- H. N. Baird, Pastor, Presbyterian Church, Inlet, N. Y.
- E. L. Bennett, Pastor, Presbyterian Church, Wappingers Falls, N. Y.
- G. A. Bensinger, Pastor, Presbyterian Church, Dutch Neck, N. J.
- W. S. Boyer, Missionary to China.
- R. I. Brahams, Pastor, Presbyterian Church, Laguna Beach, Calif.
- R. M. Campbell, Foreign Missionary.
- James Canon, III, Professor of Missions, Duke University.
- A. R. Coffman, Pastor, the Church of the Brethren, Pottsville, Pa.
- J. P. Cotton, Pastor, Presbyterian Church, Mine Hill, N. Y.
- J. J. DeWaard, further study.
- Earl Dubbel, further study.
- S. V. Gapp, further study.
- E. G. Hangen, Chaplain U. S. Navy.
- L. G. Ice, further study.
- W. S. Irwin, further study.
- M. F. Jamison, Assistant, First Presbyterian Church, Hollywood, Calif.
- W. O. Johnson, Jr., Missionary to Korea.
- J. R. Kempers, Missionary to Mexico.
- G. F. Kerchner, Jr., Pastor, Presbyterian Churches, West Unity and Kunkle, Ohio.
- W. T. Magill, Pastor, First Presbyterian Church, Cedarville, N. J.
- E. J. Masselink, further study.
- C. P. Melcher, plans indefinite.
- J. M. Minich, plans indefinite.
- T. H. Mitchell, Home Missionary, Lenoir, N. C.
- B. N. Morgan, Professor of Bible, Polytechnic Institute, Porto Rico.
- J. S. Morris, Pastor, Kirkpatrick Memorial Presbyterian Church, Ringoes, N. J.
- W. D. Newhouse, Missionary to Africa.
- M. D. Newton, plans indefinite.
- L. G. Paik, after further study teach at Syen Chun Academy, Korea.
- M. S. Pinkerton, Foreign Missionary.
- E. Radcliff, Minister, West Forty-fourth

Street United Presbyterian Church, New York City.

- W. S. Reeve, further study.
- E. M. Rhoad, plans indefinite.
- J. H. Schofield, Jr., plans indefinite.
- H. Sexton, Assistant, West Side Presbyterian Church, Germantown, Pa.
- C. S. Sharp, Jr., Pastor, Presbyterian Church, Sevierville, Tenn.
- B. B. Shipman, Pastor, Presbyterian Church, Ash Grove, Pa.
- W. H. Sugden, further study.
- W. J. Thrush, Pastor, Amwell Second Presbyterian Church, Lambertville, N. J.
- H. H. Van Cleve, plans indefinite.
- D. D. Warner, Bethel Circuit of Reformed Churches, Xenia, Ohio.
- T. C. Young, Assistant, First Presbyterian Church, Courtland, N. Y.

## Visiting Preachers and Lecturers

On invitation of the Faculty the following ministers preached in Miller Chapel:

- The Rev. Walter C. Erdman, D. D., of Korea.
- The Rev. John McNaugher, D. D., of Pittsburgh, Pa.
- The Rev. H. H. McQuilkin, D. D., of Orange, N. J.
- The Rev. Samuel G. Craig, D. D., of Princeton, N. J.
- The Rev. William L. McEwan, D. D., of Pittsburgh, Pa.
- The Rev. George Johnson, Ph. D., of Lincoln University, Pa.
- The Rev. A. K. Reischauer, D. D., of Japan.
- The Rev. Taliaferro Thompson, D. D., of Richmond, Va.
- The Rev. Franklin B. Dwight, of Princeton, N. J.
- The Rev. David DeForest Burrell, D. D., of Williamsport, Pa.
- The Rev. Sylvester W. Beach, D. D., of Princeton, N. J.

A special Day of Prayer was observed on February 26th, with an early morning communion service conducted by

President Stevenson, and addresses in the morning, afternoon and evening by the Rev. J. Stuart Holden, D. D., of London, England.

Addresses have been delivered before the Seminary on various phases of religious life and work by: The Rev. John McNeill, D. D., of New York City; Professor John Strong, D. D., of the Biblical Seminary, New York City; Rev. William T. Hanzsche, of Trenton, N. J.; Rev. W. B. Sheddan, of Princeton; Rev. S. V. Gapp, D. D., of the Moravian Church, Bethlehem, Pa.; the Rev. A. L. Lathem, D. D., of Chester, Pa.; the Rev. G. E. Hawes, D. D., of Harrisburg, Pa.; Professor Donald Wheeler, of Princeton; the Rev. R. A. Hadden, of Pasadena, Calif.; Rev. C. A. Blanchard, D. D., President of Wheaton College, Ill.; Rev. B. C. Fullerton, D. D., of the Board of National Missions; Mr. P. E. Howard, of the Sunday School Times; the Rev. W. R. Ward, D. D., of Philadelphia, Pa.; Rev. J. Goforth, D. D., Missionary to China under the Canadian Presbyterian Church; Mr. Robert P. Wilder, General Secretary of the Student Volunteer Movement; Rev. Toyohiko Kagawa, of Kobe, Japan; Rev. S. M. Zwemer, D. D., of Cairo; Rev. P. Sloan, D. D., of Haddonfield, N. J.; Rev. H. W. Bieber, D. D., of Bala-Cynwyd, Pa.; Rev. C. E. Macartney, D. D., of Philadelphia, Pa.; Rev. L. W. Munhall, D. D., of Germantown, Pa.; Rev. H. W. Frost, D. D., of Princeton, N. J.; Rev. G. Campbell Morgan, D. D., of London; Rev. M. G. Kyle, D. D., President of Xenia Seminary.

At the meeting for the presentation of missions on Sunday at ten a. m., the following spoke: Rev. F. M. Grissett, of Africa; Rev. H. K. Taylor, of China; Rev. Howard E. Anderson, of India; Mr. A. Goldsbacher, Hebrew Christian;

Rev. G. W. Marshall, of China; Rev. H. A. Rhodes, of Korea; Mr. Ed Morrell, on Prison Reform; Rev. David B. Van Dyck, of China; Rev. Kenneth Mackenzie, of India; Rev. A. H. Birkel, of China; Rev. W. N. Wysham, of Persia; Rev. John W. Dunlop, of the Philippines; Rev. P. J. Boehr, of China; Rev. H. C. Neely, of Africa; Mr. J. F. Genso, of Korea, and the Rev. Walter C. Erdman, of Korea.

The Calvin Payne Hall, in its third year of service, has provided a home during their furlough period for the following missionaries and their families:

S. M. Zwemer, of Egypt (for a part of the year).

W. C. Erdman, of Korea.

H. W. Rhodes, of Korea.

H. M. Bruen, of Korea.

H. B. VanDyck, of China.

H. E. Anderson, of India.

H. C. Neely, of Africa.

F. M. Grissett, of Africa (for a part of the year).

A. H. Birkel, of China.

H. A. Poppen, of China.

C. W. Douglass, of China.

J. F. Genso, of Korea.

G. W. Marshall, of China.

J. H. Bradford, of Africa (for a part of the year).

Also the Rev. W. N. Wysham, of Persia, has occupied an apartment at 29 Alexander street.

## New Directors and Trustees

At the spring meetings of the Boards of Directors and Trustees of the Seminary, Harvey S. Hinman, Esq., of Binghamton, N. Y., Rev. Samuel G. Craig, D. D., of Princeton, N. J., Rev. Stuart Nye Hutchison, D. D., of Pittsburgh, and Edward B. Hodge, M. D., of Philadelphia, were elected to the Board of Directors.

Caleb S. Green, Esq., of Trenton, N. J., and John B. Larnier, Esq., of Washington, D. C., were elected by the Board of Trustees.

### Moderators of the General Assembly from the Seminary Faculty

The honor to the Seminary in the election of Professor Charles R. Erdman, D. D., LL.D., as Moderator of the General Assembly gives occasion to recall the members of the Faculty who have been Moderators of the Assembly either before or during their professorships and the years in which they served:

- 1806 Samuel Miller, D. D., LL.D.
- 1807 Archibald Alexander, D. D., LL.D.
- 1846 Charles Hodge, D. D., LL.D.
- 1848 Alexander T. McGill, D. D., LL.D.
- 1878 Francis L. Patton, D. D., LL.D.
- 1880 William M. Paxton, D. D., LL.D.
- 1891 William Henry Green, D. D., LL.D.
- 1915 J. Ross Stevenson, D. D., LL.D.
- 1925 Charles R. Erdman, D. D., LL.D.

### Students Lectures on Missions

The lecturer on this foundation for the year 1924-25 was the Rev. A. K. Reischauer, D. D., President Meiji Gakuin Seminary, Tokyo, Japan. The subject of the lectures was "Our Christian Task in Japan." The following is a brief synopsis of the course. It is expected that these lectures will be published in the near future.

### Our Christian Task in Japan

#### Introduction:

The essential oneness of our task in Japan with our task in America.

#### Lecture I. Motives, Aims and Attitudes.

Magnitude of our enterprise and need of re-direction. *Motives:* Our unreasoned assumptions—"Westernization"—self-protection—con-

descending charity—partisan spirit—worthier motives. *Aims:* Need of clarification—disagreement in emphasis—winning individuals—establishing the church—Christianizing all life's relationships. *Attitudes:* As important as the message—our superiority complexes—growing resentment in Orient—the good in other cultures—recognition of America as part of non-Christian world—fellow-workers in one cause.

#### Lecture II. The Native Religions—an Asset or a Hindrance.

True and false religions—Ignorance of and indifference to other religions—The new science of religion—Over-appreciation of the good in non-Christian religions—Dangers involved in this attitude—A scientific norm—Open-mindedness and convictions.

*Shinto*—Its place in Japanese life—Its weak points—Spirit of loyalty—The Higher loyalty.

*Confucianism*—Its permanent values—sublimations of its ideals—vehicles of Christian truths—its emphases on human relationships—Christianity and the higher relationships.

#### Lecture III. The Native Religions—An Asset or a Hindrance (continued).

*Buddhism*—Its great contributions to Japanese civilization—Its present hold on Japan—Popular Buddhism as a hindrance—Higher aspects—The Moral seriousness—Its estimate of life—Its fundamental solutions—Its substantial agreements with Christianity—The fundamental differences—Modern Psychology of Religion and Ancient Buddhism—God as but a God-idea—Our historical Jesus and the Living God.

#### Lecture IV. Present Status of Christianity in Japan.

Steps in the development—First hated and feared as an enemy of the State—Superficially popular—Reactions towards things Japanese—Critical examination—Growing recognition as one of the *Three Religions of Japan*—Effect of World War—Post-war idealism—Christianity as hope of the nation and religion of the new world-order—Its strength tested by the earthquake—What help is still needed from America.

#### Lecture V. Christian Internationalism and Japan American Relations.

The underlying ideals—America's good

record—The traditional friendship—Growing anti-Japanese movement issuing in Exclusion Act—Its effects in Japan on: our friendship—liberal elements—American business—Japanese Christians—American missionary work—America's spiritual leadership in Orient—An aspect of a larger question—Attitude of the White Race towards the Brown Race—Asia's growing resentment—Asia's acceptance of Christ and rejection of Western Christianity The coming test of our sincerity in Christian fundamentals—The Fatherhood of God and the Brotherhood of Man—The essential oneness of our task in Japan with our task in America.

### The Next Seminary Year

The One Hundred and Fourteenth Session of the Seminary will open on September 29th with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

New students will please bring with them when matriculating, if they have not sent them in advance, their credentials as described in the catalogue, namely, letters of commendation from their pastors and their college diplomas or other official evidence of the degrees received and the year when these degrees were given. A student coming from another seminary shall bring a letter of dismissal from such seminary, together with a full statement of the courses already accomplished there, and students wishing to receive credit for theological studies taken in connection with their college course shall bring official evidence that such courses have been taken. Candidates for the Master of Theology degree shall bring both their college and seminary diplomas or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on

Wednesday, September 30th, at eleven o'clock, and lectures and recitations will begin the same day.

### The Library

At the May meeting of the Board of Trustees the librarian reported that during the year the Library had acquired 124 bound volumes by gift and 1,658 by purchase, these with 36 pamphlets bound in the Library make an addition of 1,818 bound volumes and bring the present total to 120,384. The number of pamphlets added during the year was 1,311, making the present total of pamphlets 41,254.

The special committee appointed last year on the construction of an annex to the brick library building reported the completion of this work. This much needed enlargement will meet the necessities of the Library for some time. It conforms in style to the brick building familiar to the alumni, and has been added to its south side. It provides three tiers of the most approved steel stacks, with room for some seventy thousand volumes. At the normal rate of increase this will accommodate the growth of twenty-five years. The work of moving the books from both buildings has begun and will be completed during the summer.

Since the November Bulletin the Library has received the following books for the Alumni Alcove:

Problems of Church Unity, London and New York, 1924, by the Rev. Walter Lowrie, '93.

The Abolition of War, New York, 1924, by the Rev. Sherwood Eddy, '96, and Kirby Page.



Scripture Memory Work, 2nd ed., New York, 1924, by the Rev. Gerrit Verkuyl, Ph. D., D. D., '04.

Gospel Romance in the Huts of the Punjab, New York, 1925, by the Rev. Howard E. Anderson, '18.

Robert Henderson, London, 1922, by the Rev. J. Sinclair Stevenson, a graduate student, 1893-94. And by the same author *The Friend of Little Children*, Oxford, 1921.

From the Rev. E. Morris Wherry, D. D., '67, the following books have been received: *Islam or the Religion of the Turk*, New York, 1896; *The Historical Development of the Qur'an*, trans. into Persian Urdu by E. M. Wherry and Mohammad Ismail, Lahore; *The President's Report on the Work of the Punjab Mission of the Presbyterian Church in the U. S. A.*, Ludhianna, 1907; *Islam and Missions: being Papers read at the 2nd Missionary Conference at Lucknow, 1911*, edited by E. M. Wherry, S. M. Zwemer, C. G. Mylrea, New York, 1911; *The Muslim Controversy*, London & Madras, 1905; *The Quran*, trans. into the Urdu Language by Abdul Qadir Ibn i Shah Wali Ullah of Delhi, 1790, Index in Urdu by E. M. Wherry, Lodiana, 1876; *Kalisiya ki Tawarikh*, being a translation of *A Brief History of the Church* by Prof. James Moffatt, Ludhiana, 1912; *Ganjina i Islam* (a Manual of Islam), Allahabad, 1906; *Report of the North India Conference of Christian Workers held at Mussoorie, Sept., 1902*, Calcutta, 1903; *Missions at Home and Abroad: compiled by E. M. Wherry*, New York, 1895; *Woman in Missions: compiled by E. M. Wherry*, New York, 1894; *Methods of Mission Work among Moslems*, with an Introduction by E. M. Wherry, New York, 1906; *The Mohammedan World of To-day: edited by*

S. M. Zwemer, E. M. Wherry, and James L. Barton.

The following pamphlets by Alumni have been received:

From the Rev. Prof. C. W. Hodge, Ph. D., '01, *The Person of Christ in Recent Religious Philosophy*; from the Rt. Rev. Bishop James Cannon, Jr., D. D., '88, *Temperance Reform in the U. S. A.*, *Prohibition in the U. S.*, *Priest or Prophet*, *The Relation of the Church to Public Instruction*, *Christian Discipleship*, *Farewell Words to the Class of 1903 of the Blackstone Female Institute*, *Farewell Words to the Class of 1904*, and *Bible Questions showing Scope and Character of Course at Blackstone Female Institute*; from the Rev. Ralph Cooper, '22, *Objectives and Materials of the comprehensive Program for Young People of the Presbyterian Church, U. S. A.*; from the Rev. Hastings Eells, Ph. D., '19, typewritten copies of *Twenty-two Letters from the Correspondence of Martin Bucer*; from the Rev. Francis J. Grimke, D. D., '78, *A Message to the Race*; from the Rev. Prof. J. Gresham Machen, D. D., '05, *The Separateness of the Church*; from the Rev. Alford Kelley, '89, *Denominational Colleges vs. State Universities*; from the Rev. Prof. Oswald T. Allis, Ph. D., '05, *"The Law and the Prophets," not the Prophets vs. the Law*; from the Rev. J. J. Lucas, '70, *The Question of Questions: Who is Jesus of Nazareth?*; from the Rev. L. V. Buschman, '18, *250th Anniversary of the First Presbyterian Church, Woodbridge, N. J.*, with *Historical Sermon by Mr. Buschman*; from the Rev. F. McC. Grissett, a graduate student, 1924-25, *Missions in Cameroun, West Africa*, and from the Rev. E. M. Wherry, D. D., '67, *The Mohammedan Controversy*, *Methods of Evan-*



gelistic Work among Muslims, and Islam refuted on its own Grounds, and articles in *The Presbyterian* by the Rev. Horace C. Stanton, D. D., '73, Let the Session of the First Church of New York be deposed, Shall the Presbyterian General Assembly reverse its historic Position to gratify one disloyal Church?, and *The Excision of New York Presbytery* small Loss and great Gain.

## A Revision of the Group System of Grading

The Faculty has adopted a new system of grouping to indicate scholarship standing which will go into effect at the beginning of next Seminary year. The system heretofore has been a four group system. This will now be changed to a five group system: First Group (Excellent); Second Group (Good); Third Group (Fair); Fourth Group (Passing); Fifth Group (Conditioned). The first two groups will be considered honor groups.

## Alumni Notes

1852

The Rev. Alfred P. Botsford, D. D., still retains the honor of being the oldest living alumnus. He began his 99th year on April 21st.

1859

The Rev. James H. Clark, of Minneapolis, Minn., was given a dinner by Civil War veterans and others in honor of the completion of his ninety-fifth year on March 3, 1925. Mr. Clark is probably the oldest G. A. R. Chaplain in the United States.

1873

The Rev. John E. Peters, Sc.D., has changed his address to 736 Washington Street, Camden, N. J.

The Rev. Asher B. Temple, D. D., after a

pastorate of fifty-two years, has resigned the Stanley-Seneca church in Central New York. This has been his only pastoral charge, Dr. Temple going to this church from the Seminary.

The Rev. Charles Wood, D. D., was elected a commissioner to the General Assembly by the Presbytery of Washington City at its spring meeting.

1874

The Rev. George C. Yeisley, D. D., has entered upon his fiftieth year as pastor of the church at Hudson, N. Y.

1877

The Rev. Howard Duffield, D. D., was re-elected moderator of the Presbytery of New York at its spring meeting.

The Rev. Charles L. Richards, D. D., was elected a commissioner to the General Assembly by the Presbytery of Madison at its spring meeting.

The Rev. James W. Roseborough, D. D., has changed his address from Deland, Fla., to Danbury, N. C.

1878

Bennington F. R. Clark, M. D., has moved to Atlantic City, N. J., which he expects to make his permanent residence.

The Rev. George W. Ely has moved from Columbia, Pa., to 12 Merton St., New Rochelle, N. Y.

1879

The Rev. William S. Marquis, D. D., now resides at 9 Elston Road, Upper Montclair, N. J. Dr. Marquis has suffered the loss of his wife, who died Oct. 31, 1924, at Upper Montclair.

1880

The Rev. William H. Woolverton, D. D., was elected a commissioner to the General Assembly by the Presbytery of New Brunswick at its spring meeting.

1883

The Rev. Lee W. Beattie, D. D., was elected a commissioner to the General Assembly by the Presbytery of New York at its spring meeting.

The Rev. Homer H. Wallace, D. D., has notified the session of the Forty-fourth Street Church, New York City, that should he live to the beginning of the fortieth year of his pastorate next October, he expects to renew his request made six years ago that he be allowed to turn the work over to a younger man.

1884

The Rev. Charles P. Bates has resigned the Pioneer Church of Forest Park, Ill.

The Rev. Chauncey T. Edwards, D. D., was elected a commissioner to the General Assembly by the Presbytery of Philadelphia North at its spring meeting.

1885

The Rev. G. B. Hallock, D. D., celebrated with his congregation the thirty-fifth anniversary of his installation as Assistant Pastor of the Brick Church, Rochester, N. Y., on January 1st, 1925. He was presented with a purse of three thousand dollars and many other testimonials of regard. It is believed there is no other assistant pastorate in the Presbyterian Church of such duration.

1886

The Rev. Everett E. Clark has resigned the church of Limita, Calif.

The Rev. James C. Russell, D. D., finished in September twenty-five years as pastor of the First Presbyterian Church of Oneonta, New York. At the reception in honor of the occasion he was presented with a purse of seven thousand five hundred dollars. A member of his church has provided two hundred and fifty thousand dollars with which to build a fully equipped church and another hundred thousand dollars towards its endowment.

1887

The Rev. J. Scott Butt has suffered the loss of his wife, who died Dec. 30, 1924, at Belleville, Pa.

The Rev. Edgar F. Johnston, D. D., was elected moderator of the Presbytery of Bell at its spring meeting.

The Rev. Norman McLeod has resigned the church of St. James, Minn.

1888

The Rev. Thomas D. Richards, D. D., has moved from Gaithersburg to Mountain Lake Park, Md.

1890

The Rev. George M. Cummings was elected a commissioner to the General Assembly by the Presbytery of Washington City at its spring meeting.

President Stephen B. L. Penrose, D. D., of Whitman College, has come out from the shadow of total blindness, which seriously threatened him. He has returned to his work at Walla Walla, although unable to read or write.

The Rev. Daniel Ruby Warne has suffered the loss of his wife, who died in Zanesville, O., April 6, 1925.

1891

The Rev. Professor Charles R. Erdman, D. D., LL.D., was installed pastor of the first Church of Princeton, N. J., Dec. 17, 1924. He was elected moderator of the Presbytery of New Brunswick and also a commissioner to the General Assembly at its spring meeting. He was elected moderator of the General Assembly at Columbus.

The Rev. William C. Robinson was elected a commissioner to the General Assembly by the Presbytery of Carlisle at its spring meeting.

1892

The Rev. Hugh T. Dobbins was elected a commissioner to the General Assembly by the Presbytery of Sacramento at its spring meeting.

The Rev. Frederick Perkins, acting on the order of his physician, has resigned the charge of the Broad Avenue Church at Binghamton, N. Y.

1893

The Rev. Herman G. Stoetzer has resigned the First Church of Fairmount, W. Va.

1894

The Rev. Oscar A. Gillingham was elected a commissioner to the General Assembly by the Presbytery of Washington City at its spring meeting.

1895

The Rev. Charles B. Boving, D. D., was installed pastor of the Sidney Street Church, St. Louis, Mo., Nov. 25, 1924.

The Rev. John B. Laird, D. D., and the congregation of the First Church of Frankford, Philadelphia, celebrated two notable events on May 1, the thirtieth anniversary of Dr. Laird's pastorate and the 155th of the church.

1896

The Rev. Fred E. Andrews was elected a commissioner to the General Assembly by the Presbytery of Huntingdon at its spring meeting.

The Rev. Leonard Colyn has changed his address from Stratford, Wis., to 717 S Street, Pell, Iowa.

The Rev. Charles Schall, D. D., was elected moderator of the Presbytery of Chester at its spring meeting.

The Rev. Robert Watson, D. D., was elected moderator of the Synod of New England at its fall meeting.

1897

The Rev. Professor William P. Armstrong, D. D., was elected a commissioner to the General Assembly by the Presbytery of New Brunswick at its spring meeting.

The Rev. Samuel M. Melkonyan, pastor of the Armenian Evangelical Church of Alexandria, Egypt, has suffered the loss of his wife, who died Dec. 18, 1924.

1898

The Rev. William I. Campbell has resigned the church at Paoli, Ind., to accept a call from the church at Laurel Springs, N. J.

The Rev. Charles L. Candee, D. D., was elected moderator of the Synod of Baltimore at its fall meeting in 1924.

The Rev. Donald MacColl, Ph.D., was installed pastor of the Prospect Heights Church of Brooklyn, N. Y., Jan. 14, 1924.

The Rev. G. Phillips Payson has connected himself with the Congregational Church and is pastor of the Greenridge Congregational Church, with his address at Scarsdale, N. Y.

1898-1899

The Rev. William B. Lower, D. D., a graduate student 1898-99, was elected a commissioner to the General Assembly by the Presbytery of Philadelphia North at its spring meeting.

1899

The Rev. Ernest F. Hall, D. D., has been elected Publicity Secretary of the Board of Foreign Missions.

The Rev. Harvey Klaer has resigned the Church of the Covenant in Harrisburg, Pa.

The Rev. Edward C. Reeve was elected a commissioner to the General Assembly by the Presbytery of Huntingdon at its spring meeting.

The Rev. August W. Sonne, D. D., was elected moderator of the Presbytery of New Castle at its spring meeting.

The Rev. Thomas D. Whittles, D. D., was elected moderator of the Synod of Minnesota at its fall meeting.

1899-1900

The Rev. Charles B. Mitchell, a partial student 1899-1900, was installed pastor of the church at Carteret, N. J., Jan. 30, 1925.

1900

The Rev. James M. Eakins was installed pastor of the West Church of Bridgeton, N. J.

The Rev. James Ferguson and his congregation celebrated the seventy-fifth anniversary of the church at Buckhannon, W. Va., on Oct. 19, 1924.

The Rev. Walter B. Greenway, D. D., was elected a commissioner to the General Assembly by the Presbytery of Philadelphia at its spring meeting.

Former Lieut. Gov. George R. Lunn was unanimously confirmed by the Senate of New York as Public Service Commissioner, March 18, 1925.

The Rev. William J. Macdonald, D. D., has been released from the church at Springfield, N. Y.

1901

The Rev. Seth R. Downie, D. D., has resigned the Pine Grove Church of Sunnyburn, Pa.

1902

The Rev. Walter W. Edge, D. D., and his people celebrated the tenth anniversary of his pastorate of the Brainerd-Union Church of

Easton, Pa. At the close of the service Judge E. J. Fox, on behalf of the congregation, presented Dr. Edge and his wife with a purse containing five hundred dollars. Dr. Edge has accepted a call from the First Church of Lancaster, Pa.

## 1903

The Rev. Samuel McDowell was installed pastor of the Douglass church, Pa., May 15, 1925.

The Rev. Walter L. Whallon, of Zanesville, O., has accepted a call to the Roseville Avenue Church of Newark, N. J., and was installed pastor, Jan. 29, 1925. His address is 30 Roseville Avenue, Newark.

## 1904

The Rev. Donald S. Carmichael was released from Trinity Church, Detroit, Mich., March 16, 1925.

The Rev. Gerrit Verkuyl, Ph.D., was elected a commissioner to the General Assembly by the Presbytery of Chicago at its spring meeting.

## 1905

The Rev. Alfred A. J. Hogg has been released from the church at Export, Pa.

The Rev. Clarence E. Macartney, D. D., was elected a commissioner to the General Assembly by the Presbytery of Philadelphia at its spring meeting.

## 1906

The Rev. George R. Anderson has resigned the Prospect Avenue Church of Kansas City, Kans., to accept a call to the church at Concordia, Kans.

The Rev. Bert B. Harrison was installed pastor of the First Church of Ford City, Pa., Jan. 15, 1925.

The Rev. Thomas Robinson has resigned the church at Girard, O.

The Rev. Robert C. Williamson, D. D., has resigned the Tylar Place Church of St. Louis, Mo., that he may accept a call to the church of Upper Montclair, N. J.

## 1907

The Rev. Howard A. Clark has been released from the church at Greenwich, N. J.

The Rev. Samuel J. M. Compton has re-

signed the church at Kilmarnock, Scotland, to accept a call to St. Andrew's Church of South-end-on-Sea, England.

## 1908

The Rev. Kenneth P. McDonald has suffered the loss of his wife, who died Jan. 5, 1925, at Manilla, P. I.

The Rev. Arthur J. Marbet has accepted a call to the church at Kane, Pa., taking up his work there Nov. 1, 1924.

The Rev. George S. Sloan has resigned the Community Church of Miami, Ariz.

## 1910

The Rev. Francis S. Downs closed his pastorate of the First Church of Tyrone, Pa., April 14, 1925, to enter upon his work as corresponding secretary of the Board of Foreign Missions.

The Rev. James Fisher has resigned the Raymond and Ash churches, Raymond, S. D.

## 1911

The Rev. Samuel G. Stukes and Miss Mary Frances Gilliland were married March 26, 1925, in Greensboro, N. C.

## 1912

The Rev. Olin M. Jones, A. M., with his congregation celebrated the one hundred and twenty-fifth anniversary of the Fourth Church of Philadelphia, Pa., Oct. 5-8, 1924.

## 1913

The Rev. J. Woodman Babbitt was installed pastor of the Olivet Memorial Church, New York City, March 1, 1925.

The Rev. Luther M. Bicknell has resigned the church at Whitehaven, Fla.

The Rev. Arthur B. Fowler resigned the pastorate of the Baptist Church of Williamstown and accepted the call to the Baptist Church of Hamburg, N. Y. He is also serving as Secretary of the New York State Baptist Bible Union and of a Buffalo organization known as "The Lay Evangelists."

## 1914

The Rev. Raymond P. Day has resigned the Gunby Memorial Church of Stockton, Md., to accept a call to the church at Smithfield, Pa.

The Rev. James C. McConnell was installed pastor of the church at Flemington, N. J., Feb. 17, 1925.

The Rev. Karl P. Miller, Ph.D., celebrated with his congregation the one hundredth anniversary of the First Church of Franklin, Ind., on Nov. 23 to November 30, 1924.

## 1914-1915

The Rev. James P. Jewell, a partial student, 1914-15, has accepted a call to the church at Spring Hill, Kans.

The Rev. William H. Shaw, a graduate student, 1914-15, has accepted a call to the church at Crystal River, Fla.

## 1915-1916

The Rev. J. Russell Gaar, a graduate student, 1915-16, has resigned the church at Hagerstown, Md.

## 1916

The Rev. Paul F. Landis has accepted a secretaryship of the Board of Christian Education.

The church at Battle Creek, Mich., of which the Rev. A. T. Tomshany is pastor, has the largest Men's Bible Class in the State, with four hundred and seventy-four members in March, 1925.

## 1917

The Rev. Leone M. Fornataro has changed his name legally to Leon M. F. Jordan.

## 1918

The Rev. Leonard V. Buschman and his congregation of the First Church of Woodbridge, N. J., celebrated the two hundred and fiftieth anniversary of the church, May 24-31, 1925.

The Rev. T. H. Carmichael, pastor of the church of Montevallo, Ala., and Synod's representative in the work among the students of Alabama College, was recently elected and initiated a member of the Alpha Chapter of Alabama of the Phi Beta Kappa Fraternity.

The Rev. Howard Rodgers has resigned the church at Natrona, Pa.

## 1919

The Rev. John C. Howenstein has accepted a call to the church at North Warren, Pa.

The Rev. Robert C. Pitzer has resigned the church at Delaware City, Del., to accept a call to Christ Church, Lebanon, Pa.

## 1920

The Rev. Coovirt R. Thomas has accepted a call to the church at Ada, Ohio.

## 1921

The Rev. Raymond D. Adams has resigned the pastorate of Calvary Church, Harrisburg, Pa.

## 1922

The Rev. Walter Bruggeman has resigned the Chichester Memorial Church of Boothwyn, Pa.

The Rev. Willis B. Kirkpatrick has resigned the church of East Meredith, N. Y.

## 1922-1923

The Rev. Daniel T. Wood, a graduate student, 1922-23, has resigned the church at Livermore, Calif.

## 1923

The Rev. John B. Thwing has accepted a call to the Calvary Church of Braddock, Pa.





